11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

other hand, has hitherto been impeded by two characteristics of humanistic and social studies. The historian's view has been limited by his reliance on written records that deal chiefly with the activities of men of power and the conceptions of literati. The ethnographer or traveler who tries to give the peasantry its due has usually concentrated on the more evident and accessible facts of custom—activities related to work, play, kinship, and ritual. The peasant's inner feelings and notions have perforce been neglected.[2]

In default of a widely disseminated sensibility to peasant realities, modernizing Ethiopians have thus come to view the peasantry in terms of misleading stereotypes: either romantically, as an embodiment of virtue, awaiting only proper leadership to realize their suppressed aspirations for freedom, justice, and progress; or else as inhabitants of a dark hinterland, barbarous in custom and blind with superstition. In this chapter we shall attempt a more empirical account of one part of the Ethiopian peasant's world—that of the Amhara—with particular emphasis on the beliefs and values of the peasant himself. Our account is based on seven months of residence among the Amhara peasantry, using the observational techniques of participant observation, discreet questioning, analysis of folk expressions, and Thematic Apperception Tests (TAT).[3]

THE INSTITUTIONAL SETTING OF PEASANT LIFE

The homestead is the basic ecological and social unit of the Amhara peasantry. The average homestead consists of from one to six small round structures, built of wattle (or stone, as in Manz) and capped with conical thatched roofs. A well-equipped homestead will have one building for eating and sleeping, one for animals, one for grain storage, one as a kitchen, and one for entertaining guests; though for many peasants all these functions are served by a single large building. The homestead is normally located on land worked by the peasant. While most peasants plow land whose use is theirs by hereditary right (*rĭst*), some are tenants on estates owned by the king, lords, monasteries, or older relatives.

The smallest homesteads consist simply of husband, wife, and unmarried children. Sometimes a young married son will remain within the family home and, much less frequently, a young married daughter. Occasionally an older relative will be sustained there, or a younger relative will be brought up there. One or more servants—slaves, until a generation ago—complete the household. The wealthier the peasant, the more relatives and servants will be found in the homestead.

At times hamlets will be formed by the clustering of households of a number of married brothers or other kin. These tend to have a patriarchal cast; if the father is no longer living, the oldest male relative usually assumes jurisdiction for the affairs of the hamlet. But the nucleated village, contrary to erroneous